785 sort of compensation for the abstinence endured all through the day, /206/ and this feast sometimes lasts until morning, during which gluttony is as great as is humanly possible. When traveling, these Moslem fasts often drove me nearly to despair. During the days, the men could not be used for anything as a result of lack of sleep, and of hunger and thirst, and at night when one was exausted from the exertions of traveling there was not a moment of peace for all night long the shouting and howling and the noise of drums and all possible musical instruments never ceased. And people regard such unhealthy fasts, alternated with orgies night after night, as deeds pleasing to God.

778 As regards superstition, the Central Asian Moslems are second to no
776 other religious body. The tombs and the alleged clothing and relics of their countless saints, whose claim to this rank is usually very questionable, play a great role among them. In Central Asia there are many apocryphal tombs of saints, as for example, the tombs of Ali, the son-in-law of the Prophet, in Mazar -i-Sharif and in Shakh-i-Mardan. There is also the monument to Alexander the Great in Margelan, the tomb of Daniel in Samarkand, and many others. We know from history that Alexander always aspired to the honor of being nominated to the ranks of the gods during his lifetime, although his ambition was never realized; instead of this, he was subsequently granted an honor on which he had not reckoned, namely, to be
777 venerated after two thousand years as a Moslem saint and as a prop-
[755] agator of Islam in Central Asia. The Moslems of Turkestan have an unshakable faith in the healing powers of relics and amulets. Chips from the tombstone (1) are regarded as an infallible means against

1. This tombstone is chiselled from a single block of dark green nephrite, and is of incalculable value. The stone has been cut in half in the middle by an unknown hand, and superstitious Moslems and Russian collecters have broken off pieces from this broken place, as can be seen in Figure 75.

all internal illnesses, which has resulted in an extensive trade in fake particles from the tomb of Tamerlane. How Tamerlane came to have the odor of sanctity is somewhat difficult for Westerners to understand. An equally lucrative trade is carried on by the mullahs with amulets which they have made themselves, and which ostensibly contain miraculous prayer formulas and charms. Their content, however, is often similiar to the

8:Kostenko 120-G-4,5 (1868-80)1880 RL1 Turkestan
[Tashkent] RL1

361 Takalyk-mazar, Kara-tash, Yalamkary, Mrat', Iskedzhua, Arpapaya, and Lyailak. In these mahalas the houses are counted as 1400 with a population of 12,450. The Bish-agach district is crossed by three main streets: Samarkand, [312] Kamalan and Bish-agach. The main aryks which irrigate this part of the town, and the gardens which belong to it are the Ankhor canal and the canals which branch out from it: the Dzhaty-German, the Big Tanyshar, the Arpapaya, aryk, the Kubyr aryk and the Alamdar. The best gardens and plowed fields belong to the residents of this part of the town, and this is one of the reasons for its sparse population, for the people there often move out of it in order to keep a closer watch on their gardens and plowed land. The settlement of Katartal was formed in this way and the village (kishlak) of Zengata, to which Bish-agach residents began to [776] move 180 years ago. This village is called Zengata, or, more exactly, Zengi-ata, because the tomb of Zengi-ata is located there. He is a venerated saint in Central Asia and every year when all the fruit has ripened enormous crowds of people gather here to worship him, even from such very distant places as Turkestan and Samarkand, not to mention Tashkent which moves out here almost to a man for the duration of this holiday.

[438] The main manufacture of the Bish-Agach district of the town is the production of brick, [368] which belongs almost exclusively to this district In this district there are 3 medresses, 16 home schools, and 68 mosques.

From the above survey of each district of the town it can be seen that the residents

361 There are also certain mosques which are
346 outstanding for their age and their relatively beautiful architecture. One is the mosque Hazret Baba, built by Tengri-Kul Divan Begi about 150 years ago. A second is the mechet Hazret Hodja Komal, built approximately 175 years ago by the Beg Abdul Kasim Kush begi.
[776] In honor of the chief saint, the patron saint of Khodzhent, Hazret Sheikh Maslah-Eddin, one of the residents of the Khodzhent suburb of Undzhi built a mosque about 150 years ago which is named for the saint. About 20 years ago it was repaired and rebuilt at public expense so that at the present time this mosque is really quite an attractive example of Central Asian architecture. A fourth is the Khosh mosque, built about 120 /446/ years ago. A fifth, the Takhto Tutti Kalyan mosque was built about 150 years ago, and named for the mulberry tree, actually of enormous proportions, which grows beside it. (Tuti kalyan means "large mulberry tree.") A sixth is Namazga. This mosque was built about 130 years ago by Fazil Beg, who was simultaneously Beg of Khodzhent and Ura-Tyube. A seventh is the Dzhamiya Pegu Arkysh mosque, which was built 80 years ago. The Darishikyaf mosque was built about 200 years ago. And the Dzhamyai Sary Sen mosque was built approximately 100 years ago.

361 The industrial character of Khodzhent
438 can be seen by the number of shops, and in-
366 dustrial and manufacturing plants (dukans); their total is 1,141. This total number of commercial and industrial plants is subdivided as follows: